like the blaze of the evening sky, into darkness while we gaze upon them. We would fix the eye on God himself, shining for ever in these heavens, and whose beams melt that which is hardened, and warm that which is cold on the earth—

> "As the great sun, when he bis influence
> Sheds on the frost-bound waters, the glad stream
> Flows to the ray, and warbles as it flows."—
> COLERIDGE.

THIRDLY, THE PANTHEISTIC VIEW OF GOD. Pantheism has been compared to a cloud, and it bears to it a resemblance in more respects than one;—it is capable of great expansion, it bulks largely to the eye, at a distance it looks very like a solid body, it assumes picturesque shapes, and is often beautifully gilded, and when we would seize it, we find it eluding our grasp, and evanishing. It takes a number of forms, and upon our apprehending it, it is apt to perform a metempsychosis, and change from one to another. There is Material Pantheism, according to which it is the material universe, with its laws, its animation, and its thought, the result of organism, which constitutes the only God. There is Organic Pantheism, which speaks of nature as endowed with vitality, and deifies it (to use the language of Cams) as the highest, the most complete, the universal organism. If this mystical language has any realistic signification,, it must mean that nature is just a magnificent vegetable, or an infinite brute, arid that this vegetable, this brute, is God. There is Ideal Pantheism, which is the form which the system has taken with certain schools of metaphysicians addicted to deep reflection upon the subjective and upon the abstract notions which the mind of man can form. As they gaze upon these the material world disappears from the view as an independent reality, and leaves only a connected series of subjective forms or mental ideas, which are supposed to constitute, at one and the

panic time, God and the universe. According to Spinoza, this One is substance possessed of thought and extension. According to FicliU*, it is a universal ego projecting the universe from itself. According to Schelling, it is a sort of ethereal essence, developing, according to a law, thought and being, which are identical.

With Hegel it is the absolute unfolding itself according to a logical process, in which nothing becomes something, arid the ideal the real, and God becomes conscious in humanity. What-